THE

Baptizing of *a Turke.*

¶ A Sermon preached at the Hospitall of Saint KATHERIN, adioyning vnto her Maiesties Towre the 2. of October 1586. at the *Baptizing of one* Chinano *a* Turke, borne at Nigro-pontus:

By MEREDITH HANMER, D. of Diuinitie.

*Printed by Robert Wal-*de-graue dwelling without Temple-barre.

BODLEIANA
BIBLIOTHECA

To the Right Worſhip-
full RAPHE ROKEBY Eſquier,
Maiſter of the Hoſpitall of S. Ka-
therine, and alſo one of the Mai-
ſters of her Maieſties Courte
of Requeſts, health & wealth
in the Lord Ieſus.

IT hath bene the maner of olde (Right worſhipfull) that if any ſtrange or new thing happened, within anie mans charge, the ſame as auncient hiſtories record, was immediately ſhewed vnto the ſuperiors. The Lieuetenant of *Iudæa*, certified the Emperour *Tiberius*, & the Senate of *Rome*, of the fame of Chriſt, and eſpecially his reſurrection, then rife in the mouthes of moſt men throughout *Palæſtina*. Leaſt I ſhould ſeem forgetfull of good maners (being of diuers intreated to publiſhe this exerciſe) I haue thought good to ſhew vnto you the good newes here hapned throgh the mercy & goodnes of our

gratious God, which hath brought home to his folde an erring ſheepe, by birth a *Turke*, borne at *Nigroponte*, hertofore by profeſſiō a *Saracen*, addicted vnto the ſuperſtitious lawe of *Mahomet*, but now by the miniſterie of our handes (not of worthines, but of fauour called to the function) after publike confeſſion of his true faith in Ieſus Chriſt, receiued into the congregatiō of the faithful, marked by Baptiſme for a vowed profeſſor, and ſealed vp in your Hoſpital of S. *Katherine*, (where the diuine prouidence hath alotted you, vnder her Maieſtie, heade gouernour) for the childe of God. Maners being not forgotten, and duetie thus remembred, the beholder and hearer haue ioynte cauſe to bee ioyful, for the pearle eſpied in the field, for the coyne found after ſearching, for the ſheepe called home from ſtraying, according vnto the parables in the Goſpell, and to praiſe our God, whoſe mercie endureth for euer. Of the other ſide wee haue cauſe to ſorrowe, when wee beholde

hold the face of the earth in manner all couered with heathens, idolatrers and falſe worſhippers. *Aſia* in greatnes halfe the world, (though of olde reckoned for the third part) with the moſt famous gouernours *Zambei* of *Arabia*, the king of *Narſinga*, greate *Cham* of *Tartaria*, and the *Indian* Ilands, (if we may credit *Marcus Paulus Venetus*) amounting to the number of twelue thouſand & ſeauẽ hundred, all at this day (excepting a few Chriſtians here & there ſcattred) are either Infidels, liuing as brute beaſtes without God, or followers of *Mahomet*, ioyning with the *Turke* in falſe worſhippe, yet not fearing his power: the which places haue beene of olde acquainted with the voice of Chriſt, and with the ſounde of the Apoſtles feete. *Affrike* (excepting the dominions of *Presbiter Iohn* the greate king of *Æthiopia*, who profeſſeth the faith in Chriſt, though not ſo purely as it is to be wiſhed) hath many Infidels, the reſt are *Moores*, *Saracens*, *Nigroes*, *Barbarians*, addicted to *Mahomet*, and o-

bedient to the great *Turke*. In theſe countries there are fewe Chriſtians ſeene. This triangle of Eaſt, South, & Weſt, haue ſhaken off the faith, which of olde hath there beene profeſſed. *Europe* remaineth, though more peopled, yet a leſſer parte then *Affrike*, neyther is this part cleare from *Mahomet*. The great *Turke* hath taken *Greece* awaye, and ſeated himſelfe at *Conſtantinople*. Chriſtian religion is now couched in the North partes of the world, and ſo far that it ſeemeth (if we looke for fruits) all frozen. The profeſſors (according vnto the words of our Sauiour) are now a little flock. It is high time wee ſhould earneſtlie pray vnto God, that hee wil enlarge his kingdome, that hee will open the eyes of Infidels, that he will dire& Idolatrers in the true woorſhip, that they which call vppon him in worde, maye followe him in deede, that his name may be glorified vpon earth, & that al may be gathered together into one fold, to ſing *holy, holy, holy, Lord God of Sabaoth*. And here withal I ſup-

poſe

poſe it needfull to certefie your worſhip what moued this *Turk* to becom a Chriſtiã: not holie words, but workes, not the name of faith, but the viewe of fruites, not the learning of Clarks, but the liues of certain good Chriſtiãs, whoſe loue & kindnes did ſo rauiſh him (as he ſaide of himſelfe) that he cõfeſſed the God of the chriſtians to be the onely true God. And among others he named Sir *F. Drake* that worſhipful knight, & *W. Haukins* that worthy Captaine. The tree is knowne by the fruits, Gods children are known by their holines, the true profeſſors are knowne by their loue. *Hereby* (ſaith our Sauiour) *ſhall all men knowe that ye are my diſciples, if ye loue one another*. The *Iews* gloried they were of God, their behauior declared thẽ (our ſauiour gaue ſẽtence) to be of the deuil: they ſaid they were of the ſeede of *Abraham*, their works denied them to be ſuch. This is the courſe that Chriſt tooke with the *Scribes* & *Phariſes* for the ſtay of his credit: *If I do not the workes of my Father, beleeue me not. Agayne:*

though ye beleeue not me, beleue the works. This is the rule that *Iewe* and *Gentile*. that *Turke* & *Saracene*, & euery good Chriſtiã now marketh & beholdeth, but at this day nothing rifer thé ſayyng, nothing rarer then doing. Wher be the almes-houſes, Hoſpitals, Colledges, and Churches nowe a daies founded & builded? No doubt God hath his people, and they haue their fruites, though the ſame be very few. If wee were ſo deſirous to haue our lights (I mean our fruits) ſo ſhine vpon the earth in theſe North partes of the world, where Chriſtianitie is profeſſed, as we are gredily bent to gette the earthly commodities of *Affrike*, *Aſia*, and the hid treaſures of the far *Indies*, we ſhoulde no doubt prouoke them out of the ſaid coũtries to ſeek after our God, and to bee rauiſhed with the conuerſation and ſteppes of the Chriſtians, as they allure vs wyth fame of their commodities, to ſeeke after their forrain riches. And wheras now one ſilly *Turk* is won, ten thouſands no doubt woulde receiue the

faith.

faith. The heathens in far coũtries do wõder at the couetouſnes of the chriſtiãs, & the cruelty among other nations of the *Spaniard*. *Presbiter Iohn* in *Affrike* crieth out vpon the Chriſtian Princes for their diuiſion & diſcorde. The great *Turk* at *Cõſtantinople* laugheth the pope & his prelats to ſcorn for their pride, the Chriſtian churches he reuileth, and not without cauſe for their idols & images. Reformation is to be ſought for of al men not onely in Religion (wherein ſome ouer-buſie themſelues, neuer ſatiſfied vntill they haue ouerthrowne all) but in liues & maners, that they which are without ſeeing our good workes, may glorifie our father which is in heauen. Thus occaſioned by theſe circumſtances, my pen hath ouer-ruled me, I feare leſſe ouer tedious. Maye it pleaſe you to accepr this remembrance proceeding from a willing mind, though other-wiſe not furniſhed to gratifie your kindnes. From *Shordich* the xii. of *October*, 1586.

Yours in the Lord,
Meredith Hanmer.

Math.5.Verſe.16.

Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father, which is in heauen.

THe preſent occaſion heere offered, hath mooued mee (good people & beloued in our ſauiour Chriſt) among other places of holy Scripture at this time, to deliuer vnto you the wordes of our Sauiour Chriſt, written by the Euangeliſt Sainct Mathew: in the fifth Chapiter, which putte vs in remembraunce of our way, our walke, our workes, our lights and Chriſtian fruites, a meane to winne them that are without, and to mooue men to ſounde forth the glory and prayſe of God. It is high time to ſpeake, the matter concerneth the Maieſtie of God, the good ſucceſſe and furtheraunce of the Chriſtian faith. Fulgentius writing vnto Traſimund king of Vandals, of the miſerie

of

of the incarnation and mediatorshippe betweene God and manne then called into question, sayth: *Cum de Deores agitur non leuis reatus est, si qꝑ ad salutem pertinet, taceatur.* When the matter concerneth God, it is no small offence to be silent in that which toucheth saluation. Fulgent. lib. 1. ad Trasimund.

Wee are created (sayth the Apostle) in Christ Iesus *ad bona opera* to shewe forth good workes to the honour and glory of God. Ephes. 2.

I haue iust cause together with you (laying other thinges aside) greatlye to prayse God, whose watchefull eye beholdeth continuallye the wretched wights of the world, who calleth into the vineard agayne, and again, the idle persons standing in the market place of the world, who graffeth of his meere mercy and fauour, the wild Olive, in the true and naturall Olive, who fetcheth home, with his power, and carieth home as it were vpon his shoulder, the wandering and lost sheepe into the folde, and at this present this silly Turke and poore Saracene vpõ his confession to be matriculated in the booke of the faithfull, and by Baptisme to bee sea- Pſal. 66. Math. 20. Rom. 11. Luke. 15.

sealed vp for the childe of God, and inheritour of the kingdome of heauen. I haue againe to commend for example, to others of christian light and conuersation, certayne worthy persons of this land, whome this Saracene termed most worthie christians, whose light and behauiour, this sillye Turke beholding was (as he confesseth) the rather moued to be of their faith and religion, but of them in the end, when I shall open vnto you the things that moued this Turk to receiue the christian faith. Moreouer by occasion that the Sacrament of Baptisme is presently to bee ministred, the time requireth I shoulde speake of the principles of christian religion, the rocke and foundation of this spirituall building and the corner stone, that closeth vp the whol, our Lord Iesus christ. But for ỳ my speache is to bee directed vnto you (good people) that are therein as I hope sufficientlye perswaded, and that this Saracene vnderstandeth not the english tongue, but as hertofore vpon priuate conference, and at this present also by an interpretor in the spanish

tongue,

tongue, hee is readie, and shall deliuer before you all, a true confession of the faith in Iesus Christ, therefore happelie of these thinges by the waye in the sowing of the seede of Gods word. And at this time I haue purposed by Gods helpe, to lay before you, first the originall of Mahomet, that false Prophete with the nations of Mores, Saracens, and Turkes: secondly their false doctrin and wicked religion, wherewith they haue bewitched infinite soules: with a briefe confutation thereof. Lastly that which concerneth our selues, howe wee may please God, with the way & meane to winne them that are without, according vnto the rule of our Sauiour: *Let your light so shine before menne, that they may see your good workes and glorifie your father which is in heauen.* That this may be done to the glorie of God, and comforte of our soules and consciences: I beseech you ioine with me in prayer &c.

Our father &c.

According

The baptizing of a Turke.

According vnto promise I am to laye before you these three partes,

1 The originall of *Mahomet* the false Prophet of the *Turke*, with the nations of *Moores*, *Saracens*, and *Turkes*.

2 The false doctrine and wicked religion of *Mahomet* and these erring nations with a briefe confutation thereof.

3 The way to please God, & meane to win them &c.

Let your light so shine &c.

In the yeare of our Lord 597. (sayth Mathæus Palmer, Massæus & Drechslerus) & in the raigne of Mauricius the Emperour when as Gregorius magnus was Bishop of Rome, one Mahomet was borne of the line of Ismaell the sonne of Abraham by Agar the bondwoman, hauing to his father one Abdara, and to his mother one Emma being very obscure and base Parentes, in Mecha a Citie of Arabia. His Parents deceased and left him a very yong Orphane, who in short time by misaduenture was taken captiue, this beeing knowne

Math. Palmer. Massæus chron. lib. 13 Volfgang. Drechsler. Chronic. de Saracen. & Turc. origine.

knowne vnto his kinred, one Abdemonaples (saith Volaterran) an Ismaelite, bearing him great good will for his fauor, & forwardnes of wit, paid his raunsome, made him his seruaunt, and factor in all his marchaundize. Not long after his maister dieth without issue, his seruant Mahomet, matched wᵗ his mistres a widowe of 50. yeares of age called Eadigam & (saith Paulus Diaconus) his own kinswoman, so ỳ his maister being of great credit & substance & his mistres (afterwards his wife) of no lesse accõpt & also shortly after departing this life, he succeedeth thẽ both in credit & all their substãce & by this means grew of great power. Sabellicus doubteth though hee were borne in Arabia, whether he were an Arabian or a Persian, he affirmeth ỳ both is receiued, and ỳ his father was an heathen, & his mother an Ismaelite, and consequently not ignorãt in the hebrew tõgue, not only this, but I find it reported by Ludouicᵒ Carrettᵒ a cõuert Iew ỳ India, Æthiopia, ỳ kigdõ of Presbyter Iohn, & Arabia hath many Hebrewes since ỳ time ỳ king Solomõ furnished ỳ Queene

Volaterran. Geogr. lib. 12.

Paul. Diac. rer. Rom. lib. 18.

Sabellicus. Enead. 8. lib. 6.

Ludouicus Carrett. ad Iudæos. lib. diuinorum, visorum.

Queene of Saba into her country with twelue thousand of all the tribes of Israel, which being disperſed throughout theſe countries multiplied and increaſed exceedingly, retaining for remembraunce amonge them, the Standard and Enſigne of their ſeuerall Tribe and familie. Paulus Diaconus and Mathew Paris, deriueth his pedegree lineally from Iſmaell, the recital wherof I will omitte.

Paulus Diaconus.Rer. Com.lib.18. Math. Pariſ. hiſt.Anglor. in Henric.3.

This Diaconus ſaith further, that this Mahomet for the ſpace of tenne yeares, gaue himſelfe ſecretely by perſwation to bewitch the people, & other ten yeares after, together with Rogues and Vagabonds that repaired vnto him with force of Armes, with Swoorde and ſhedding of blood, hee ſpent in ſubduing of Countries. And laſtly nine yeares, he openly and manifeſtly inioyed as a deceiuer, a falſe Prophet, and King ouer thoſe whom he had already infected and conquered throughout Arabia, and the adioyning Regions, his raigne began in Arabia, the 15. yeare of Heraclius, the Emperour, about the yeare of our

Lord

Lord 617. ȳ Ismaelites of which line he was, inhabited the wildernes of Madian, feeding of cattell, & lying in Tents. Isidor writeth that the coũtry of the Ismaelites wes called Nabathæa, of Nabaioth the sonne of Ismael, scituate betwene Iudæa, and Arabia, & commonly accompted for part of Arabia, of ȳ same opiniõ is Sabellicus. He had the falling sickenes, which tooke him extremely, so that he groueled along the grounde, and somed piteously at the mouth, his wife beeing of great honor and substance bewailed her harde hap, in matching with a beggerly Rascall, and a diseased creature, as Diaconus writeth. But he togeather with his wily companions (of whom I shall haue occasion to speake herafter) hauing taught a Doue to feed at his eare, wherein hee was wont to put graines of Corne) perswaded his wife and others that he was a Prophet. that the spirite of God fell vpon him & that the Angel Gabriel, in the forme of a Doue came to his eare, and reuealed him secrets, whose presence he was not able to abide, therfore he prostrated him

Isidor. Etymolog. lib. 14. cap. 3. Sabellic. Enead. 6. lib. 4.

selfe and lay in a Traunce, his wife, in a while beeing therein satisfied, chatted the same among her Gossippes saying: say nothing, my Husbande is a Prophet. The women after their manner, whereof some of them all cannot keepe no counsell, blased abroade that Mahomet was a Prophet. Et taliter ex fœminis, fama (sayth Diaconus) peruenit ad viros, *and so by women menne came to know thereof*. This once beeing broched they flocked vnto him from all parts of Arabia. Hè being throughly schooled in Satans subteltyes and well seene in Magicke obserued the present opportunitye, saith Auentinus.

Auentin. Annal. lib. 3.

The Romans, and Persians, warred togeather, Mahomet, with his Arabians, taking at the first, part with the Romans (for the Emperor had graunted him, sayth Zonaras, a Region to inhabite) forsooke them, and thereby weakened that side. In a while after he espied the Persians goe to wracke, and hauing dispised the Romans, hee setteth lesse by the Persians, and setteth him selfe forth with might and mayne

Zonaras. Annal. tom. 3.

togeather

togeather with his Captaynes, and Lieuetenauntes called Amiræi, to subdue Nations, and to destroye the Christians, to the ende hee might establishe that false Religion deuised by him and his wicked confederates. Hee preuailed wonderfully, and in shorte tyme after his decease (when as the great Earthquake in Palæstina, and the signe λοχίτης in heauen foreshewed the successe of the Arabians, Et omnes extimuerunt: *And all men trembled for feare*) in the time of Ebubezer, and Haumar that successiuely raigned after him in Arabia, the Region of Gaza, the Citie Bostra, in Arabia, Damascus, Phœnicia, Ægypt, Palæstina, the Citie Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, (Chosroes the King beeing driuen away to saue his life) yea and in manner all Asia, was subdued by the Arabians, in the Raigne of the Emperour Heraclius. I maye not forgette the ende of Mahomet. About fortie and odde yeares of his age, and in the yeare of our Lorde Iesus 632. after

Paul. Diac.

Volater. lib.

Sigebert. Cronic. Elor. histor. Sabellic. Enead 8. lib. 6.

after the supputation of Sigebertus and Sabellicus this false Prophet departed this life after a shamefull maner. Mathew of Westmonaster writeth, that this Mahomet in an euening sitting vp late in his pallace, and hauing taken his fill of wine wherein one of his companions hadde poured some poison, felt his wonted sickenes approching, made hast forth, saying to them that were present he must needes depart, to conferre with the Angel Gabriell, and goe aside lest his glorious presence would bee an occasion of their death. Forth hee went and remembring that a soft place was best for his falling sickenes, downe hee went vpon a dunghill, groueling along with great paine, foming at the mouth, & gnashing with the teeth. And whereas hee to please the Iewes, forbade the eating of swines-flesh, the swine about the dunghill, fell vpon him, wounded him sore, and had eaten him vp: had not his wife, and others of his house, heard the noise of the Hogges, and rescued the false Prophete. Antoninus reporteth that hee was not without sundry diseases

Anton. Cro- part. 2. tit. 13 cap. 5.

ſes, which his intemperate diet brought him to: namely the Pleureſie & a kinde of Letargie, for oftentimes his ſences ſeemed to bee taken away from him. He continued drooping ỹ ſpace of 14. daies at length he departed this life, his belly hadde ſuche a ſwelling, that it ſeemed ready to burſt, and his little finger bowed backwardes. In the time of his ſickenes he commanded them that were about him, that when breath departed his bodye they ſhoulde not ſtraight way burie him, for he ſaid that within three daies he would aſcend into heauen, but ỹ wicked ſpirit therin failed him. They kept him with a watch aboue grounde the third & fourth day: yea ſaith Flores Hiſtor. the ſpace of 30. daies, in great hope he wold riſe, and aſcend according to promiſe but they ſaw nothing, ſauing that they felt, an intollerable ſtinche ſo ỹ in great diſdaine (ſaith Antoninus) Eum longe à domibus proijecêrunt, *They caſt him farre from any dwelling.* In a while after, his companions ſuche as concealed his falſhood and treachery, remembring themſelues, and iudging

Flor. hiſtor.

Antoninus.

that the disdain of Mahomet would be their discredite, and the fall of his sect their foyle, and shame, and the beastly end and death of him their destruction, they fetch him againe, they chest him in an Iron Coffin (saith Sabellicus, and Nauclerus) they bringe him to the famous temple of Mecha, in which Citie he was borne, with great solemnitie as if he hadde neuer beene scared vpon the dunghill with swine, they conuey to the rouse of the temple mightie lodestones, they lift vp the Iron Coffin, where the lodestones according to their nature draw to them the Iron, and hold it vp & there hanges Mahomet on high. Ludouicus Romanus, describeth at large a certain Tombe below, builded for him as if he lay belowe. All this while you heare nothing of the Moores, the Saracens, & the Turkes, but al of Mahomet. Now good people heare their original. The Moores called Mauri inhabite Mauritania in Affricke, they are (sayth Isidor) of the progenie of Cham, whose posterity Noe accursed, and no maruail

Sabellic. Enead.8. lib.6. Naucler. generat.22.

Ludouic. Roman. Patritius nauigat.lib.1. cap.12.

Isid. Ætym. lib.14.cap.5.

cur-

curſed people receiue the curſed doctrine of Mahomet. Sabellicus wꝛiteth there were ſome which thought that Mauri was coꝛruptly readde foꝛ Medi, but I take that a coꝛrupte opinion. Theſe people inhabiting Mauritania in Affricke, are becauſe of their hewe and colour of the Latins called Nigritæ, in our vulgar ſpeach Nigros, and of the Grecians in the ſame ſenſe foꝛ their adulſt, and blacke colour called μαύροι and μαυρούσιοι Moores. Theſe receauing the coꝛruption of Mahomet, are called Saracens, and why ſo, I am readdy to declare. Stephanus thinketh that the people in Aſia are called Saracens, of Sarracca, a countrye in Arabia: This maye ſtande foꝛ a bare coniecture and no moꝛe. But the pꝛide of Mahomet it was, that firſt founde out the name of Saracen, to aduaunce hys faith and pꝛofeſſion. Hee knewe himſelfe Lineally to haue deſcended of Iſmaell, the Sonne of Agar, the Bonde-woman, yet bare hee the woꝛlde in hande that hee came of *Sara* the

Sabellic. Enead. 1. lib. 5.

Stephan.

Anton. cron part. 2. cap. 5.

freewoman the wife of Abraham, and called himself & his followers Saracens. Sabellicus writeth: *The Grecians of spite are wont to call the Saracens, Agarens, for that they came not of Sara, but of Agar.*

Sabellicus Enead.8.lib. 6.

But Mahomet (saith Drechslerus) *Seducing the Arabians and the people of Asia called them Saracens.* The like hath Nauclerus: *The Persians having receaued the Law of Mahomet, at his commandement laide aside their olde wonted name and were called Saracens.* In this sence all Nations who soeuer that embrace the lawe of Mahomet are called Saracens. Lastly it remaineth that we speak of the Turkes. Theodorus Gaza, is of opinion with Strabo, that these whom wee call Turkes, were of olde called Cyrtij, and Curti, a Scythian nation about the mount Caucasus. Laonicus ỹ Athenian, who wrote at large the history of the Turkes, alleadgeth sundry opiniõs of their original. Some helde they hadde their beginning of the Tartarians, and the reason ỹ lead them therto is, that they vse the same maners and haue the same language, for they all (saith

Volfgang. Drechsler. Cronic.

Nauclerus Genefat. 22.

Theodorus Gaza epist. ad francisc. philelph.

Strabo. lib.

Laonicus Chalcondyl. de reb. Turc. lib. 1.

Mathias â Michou de Sarmat. Asiatic. lib. 1. cap. 15.

(saith Volatteran) speake the Arabike tongue. Some other thinke they come of the Parthians. Again, there are that affirme them to be of Cæloſyria and Arabia. And others, that they iſſued forth of Turca a greate and a wealthie Citie of Perſia. But all confeſſe that at theyr firſt breaking forth they were rude, ſauage, and fieldiſh people. Solymannus the Tartarian gloried (ſayth Andreas â Lacuna) that hee came of the Troian bloud. Hereby ſome gather, that whereas the Troians were called Teucri, the woorde might be corrupted, and the poſteritie called Turci, *Turks*. The conſent of ỹ beſt hiſtoriographers is, that theſe Turks came frõ ỹ vpper Scythia, being (as it hath bene alwaies noted of them) an vnquiet nation, liuing vpon ỹ ſpoile breaking foorth in great troupes to rob and ſteale, and ſeeke aduentures. So writeth Mathias â Michou of them, & ſundrie other Scythian nations. Laonicus ſayth, that Turca ſignifieth a Sauage and fieldiſh man: Otho Friſingenſis reporteth, that in the yeare 760. long after the death of Mahomet, there

Volater. lib. 12.

Andreas â Lacuna. de Turc. orig. cap. 1.

Mathias â Michou, cap 11. 13.

Laonicus lib. 1.

Otho Friſingenſis.

came of them out of Scythia, a greate number into Asia and Arabia, & beeing heathens, they ioyned with the Saracens in league, and receiued the Lawe of Mahomet. After these came others, so that the Saracens by their ayd grew to a wonderfull power, and the greate terrour of all Christendome. There raigned from Mahomet the false Prophet, as kings in Arabia, to the number of 25. Amiræi, so are their Princes called: the last Amiras, being the 25. called Mahumet, beeing king of Persia & Media, in the yeare 870. conceiued displeasure against Imbrael prince of Babylon, a Saracene of his owne sect and wickednesse, so that hee endeuoured to subdue him, and conquere his countrie. Heere Sathan against Sathan, Saracene against Saracene, the kingdome diuided within it selfe is ready to come to naught. This Mahumet, or (as Volateran writeth) Maugmet, sent to Scythia for ayde against Imbrael, but it turned to his owne confusion, for hee prouiding sorrowe for an other, endured it himselfe. There came ayd from

Bullinger in Apocalyp. concione. 41

Volater. Geogr. lib. 7

Scythia

Scythia one Muchulet, with an infinite number of Turkes, rude and sauage people, ready of themselues to any mischiefe whatsoeuer. They are no sooner come, but they vanquished Imbrael of Babylon, and immediately after they sette vppon him that sent for them, namely Maugmet king of Arabia, Persia, and Media, they conquere his country, and raigne in his stead. Thus were the Saracens subdued, and became subiecte to the Turkes of Scythia. In a while after they wanted a gouernour, they woulde no Persian or Arabian ouer them: So that in the yeare 900. as (Andreas â Lacuna writeth) one Solymannus a valiaunt and mightie warriour, chosen by consent of them all, leauing his natiue soyle, brake foorth with a great host out of Scythia, inuaded Persia, and Asia the lesse. In the same place againe hee sayth: Post Solymannum extinctum duce aliquo insigni diu ipsi Turcæ caruerunt. *After Solyman was deade, the Turkes of a long time were wythout any famous gouernour.*

Andreas â Lacuna de orig. Turc. cap. 1.

Iohan-

Iohannes Ramus rer. Turc. lib. 3.

Iohannes Ramus writeth, that among these Turks or Scythians there were 4 families, called Asambici, Candelori, Caramini, Othomanni, in the yeare 1280. which after the wearing out of the auncient houses and nobilitie, contended among themselues for the principalitie, and in the ciuill warres destroied one another. The last of them, & which preuailed, was one Othomannus, which in the yeare 1300. began to beare rule. He was the first Emperor of the Turkes, of him lineally vnto this day the Emperours of the Turkes descende. Thus the kingdome of Mahomet, and raigne of the Saracens, these Turkes (saith Ramus) hauing receiued the Lawe of Mahomet: fatali quadam ambitione de se, Regnum Turcicum appellauerunt. *By a fatall kinde of ambition, called it of themselues the kingdome or empire of the Turkes.* So that nowe the Calipha or Amiras of Babylon, the Soldan of Ægypt, the Sophie of Persia, with the Tartarians, and sundrie other nations, together with the great Emperour of the Turkes (whose seate is at

Con-

Constantinople) doe worship the false Prophet Mahomet. And this greate Turke at this day (whome God sufferеth to raigne for the sinnes of his people) hath all Affrike (excepting the dominions of Presbyter Iohn) a greate parte of Asia, and a piece of Europe subiect vnto him. Thus muche of these nations. Now in the second place according vnto promise (beloued in our Sauiour Christ) of the false doctrine & detestable religion of Mahomet, and these erring nations. We must be wise as serpents, and simple as doues, we must be cunning exchaungers, we must be able to discerne the spirituall leprosie of Mahomet, we must be skilfull in trying of the spirites, we must learne to know Shiboleth from Siboleth (as the Apostle Iude writeth) diiudicantes, *putting difference*, wee must pray vnto God with Salomon, that of his goodnesse he will giue vs *a wise & an vnderstanding heart to discerne betwene good & bad.* This false Prophet Mahomet, hauing (as some write) an Heathen to his father, and an Hebrew to his mother,

Math.10.
Leuitic.13.
1.Iohn.4.
Iudic.12.
Iud.Epist.
3.Reg.3.

Sabellic. Enead.8. lib.6

ther, and vrged of both sides (as Sabellicus writeth) receiued nor the one law nor the other throughly, but a smack of both. He vsed the companie of Christians, of Iewes, and Infidels. Et vt popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit. *And to the end his law might be the more fauored, hee borrowed somewhat of euerye sect.* Satan furnished him with three instruments, as helpers, to bring his mischieuous intent about. The first (saith Wernerus Roleuinke) was a Iew, a great Astronomer, & a Magitian, who opened vnto him at large the Iewish follies. The second, one Iohn of Antioch. The third, one Sergius a Monke, both abhominable heretiks. Euerie one plaid his part. Sabellicus writeth, that to flatter the Christians, he was baptized of Sergius, and that of these Heretikes hee learned with the Sabellians to denie the Trinitie, with the Manichees to establish two beginnings, with Eunomius to deny the equal power of the father, and the sonne, with Macedonius to call the holy Ghost a creature, & with

Fascicul. Temporum

Sabel. Enead. 8. lib. 6.

the

the Nicolaites to allow the number of wiues, and wandering lust. Sergius the Monke (saith Antoninus) perswaded Mahomet in his Alcoran, (so is the booke of his law tearmed) to commend the humilitie of Christian Monks and priests. He made him deliuer the Saracens a monks coule, which they vse vnto this day. Also: Instarmonachorum multas genu-flexiones: *Many duckings and cronchings after the maner of Monks*, which is seene in their kind of salutation. Mathias â Michou addeth, that the sect of Mahomet, vse also shauing, and this no doubt was the Monks doctrine. Laonicus the Athenian reporteth that the Turks cõfesse God to be ỳ gouernour of all thinges, and that Iesus was the Apostle of GOD, begotten by the Aungell Gabriell vppon Marie the Uirgine, which neuer knew man, and that hee was greater or woorthier then manne. Sabellicus addeth: they commende the blessed Uirgin, they allowe the myracles, and approoue the Gospell, as farre foorth as it agreeth wyth the Alcoran. This is but a shadow

Anton. cron part. 2. tit. 13 cap. 5.

Mathias â Michou de Sarmat Asiana. lib. 1. lib. 7.

Laonicus de reb. Turc lib. 3.

Sabellic. Enead. lib. 6.

shadow of Religion, and a cloake couering a number of blasphemies. In confessing a God, they denie the trinity of persons, in speaking of Iesus, they most wickedly with the Arrians denye his Godhead, and that he is the Sonne of God. Al, that is spoken of the virgin, the miracles, and the Gospell, by those blasphemous Turkes, though it seeme a praise, yet is it a dispraise, when as the truth is not plainely and absolutely deliuered, but maymed & mingled with falshood. The Apostle S. Iames sayth:

Iacob. 2. *Whosoeuer shall keepe the whole Lawe, and yet fayle in one poynt, he is guilty of al.* The Saracens iest at the Christians, for affirming that Iesus the great frende of God, would suffer coutumely, reproche, and endure death by the handes of the Iewes, they denie that hee suffered, or that hee died, but that hee ascended into heauen, and that the Iewes tooke an other in his stead, & executed him (which is an olde heresie) so write Nauclerus and Antonimus, with others. Mahomet forgat here to deliuer vnto his people the testimonie of the Prophet Esay,

Naucler. Generat. 22. Anton. cron part. 2. tit. 13 cap. 5.

which

which opened the truth of Christ: *He was oppressed, and hee was afflicted, yet did he not open his mouth: hee is brought as a sheepe to the slaughter, & as a sheepe before the shearer is dumbe, so hee opened not his mouth.* It followeth: *And who shall declare his age?* It passeth mans reach, for he is God from euerlasting. Our Sauiour testifieth of himselfe, the willing minde he had to suffer, and to die, that sinners might liue. *The bread which I will giue is my flesh, which I will giue for the life of the world.* Again: *I am the good shepheard, the good shepheard giueth his life for his sheepe, I lay down my life for my sheepe. Therefore doth the Father loue me, because I lay downe my life that I may take it againe. No man taketh it from mee, but I lay it downe of my selfe.* S. Paule yeeldeth testimony also to the truth, saying: *Hee offered vp himselfe without spotte to God.* When Peter went about to withstand such as came to apprehende him, he forbadde him, saying: *What thinkest thou that I cannot now pray to my Father, and hee will giue me moe then twelue legions of Angels? how then shal the scriptures*

Esay. 53.

Iohn. 6.

Iohn. 11.

Hebr. 9.

Math. 26.

be fulfilled, that it must be so? Heere hee sheweth his yeelding and consenting mind. That another suffred in his stead is an old damned heresie which Mahomet reuiued after the death of Cerinthus, & Basilides. He hath forbidden his followers al pictures & images in their temples, mingling (saith Mathew Paris) some hony with his poison, ỳ rather to deceiue the drinker. He receiueth the old testament correcting therin (so presumptuous is this spirit) certain errors, hee alloweth after his manner of three Prophets, Moses, Christ, & Mahomet, whome he calleth Razales. Yet immediately he is found contrary to himself. The Christians pray toward the East, the Iews (saith Iacobus de Voragine) towards the West, Mahomet cõmandeth his people to pray toward ỳ south, he might haue turned himself for al his religiõ to ỳ deuil towards ỳ north. The christiãs haue sunday for their sabaoth, the Iews Saturday, & Mahomet Friday (as *Laonicus* writeth) to dissent frõ ỳ Hebrews & Christians (as Volateran writeth) for ỳ he was made king vppon

Irenæus lib. 1. cap. 23. 25. Epipan. heres. 24. 28.

Math. Paris hist. Angl. in Henric. 3.

Sabellic. Enead. 8. lib. 6.

Iacob. de Vorag. in vita Pelag. legend. 177.

Laonic. lib. 3.

Volater. lib. 12.

that day, or (as Antoninus writeth) in ỹ honour of Venus, the Goddesse of Arabia, therby the rather to win that countrey people, and so it may verie well be, for most of his religion standeth vppon venerie, as I shal deliuer vnto you anõ. He taught Circumcisiõ, although (saith Antoninus) it is not found ỹ he himselfe was circumcised. He forbad ỹ eating of swines flesh, blood, & strangled, he commaunded washings & purifyings, ad similitudinem Iudæorum, *after the maner of the Iews.* He called himself a Prophet, & that he was sent of God to supply ỹ imperfection of al lawes, to lace ỹ remisse, & to mittigate the seuere lawe. The Iews hearing the name of Moses, ỹ abãdoning of pictures, ỹ receiuing of ỹ old testament, ỹ vsing of purifications ỹ doctrine of circumcisiõ & swines flesh, & that he laid vnto them (as Flores historiarum writeth) he was ỹ promised Messias, they flocked about him, & 10 of thẽ continued wt him to his dying day, (as Paulus Diaconus writeth.) When they had heard his doctrine, & seen ỹ maner of his diet & conuersatiõ, they espied

Anton. cron part. 2. tit. 13. cap. 5. Naucler. Generat. 32.

Flor. Hist.

Paul. Diacrer. Rom. lib. 18.

that he eate Camels flesh, & therby perceiued he was not the man they looked for. Then they imagined what was to be done, to bee driuen to forsake him & his religion for altogether, ỹ they iudged a disgracing vnto them. They kept him company, & fearing least the Christian religion, by the meane of Sergius, should take much root (after their olde maner, shewing whose children therein they were) they continually pricke him forwards against the Christians. Ther are six points chiefly, wherein the *Iews* differ from the Christians. Ludouicus Carettus, a *Iew* conuerted to the christian faith, shall indifferently report them for both sides, for there-upon hee stood, afore hee was throughly perswaded in the truth. The first is the trinity, which they denye, acknowledging one God, but denying ỹ three persons. The seconde: the incarnation of the worde, which is the diuinitie of Christ, which they confesse not. Thirdly, the manner of Christs cõming (as they dreame) to destroy kingdoms, & to raigne here vpõ earth, but he came poore & meek, riding

Ludouicus Carettus ad Iudæos, lib. diuinorum visor.

Esay. 62. Zachar 9.

vpon

vpõ an Asse accounted among the wicked, whose sins he bare, for his kingdom was not of this world. The fourth is in the obseruation of the law of Moses, & ceremonies & traditions of the elders, in the which they are too much & superstitiously addicted. The Christians affirme the law to be fulfilled in Christ, & the ceremonies which were but for a time, to bee abrogated, & that there are no more precepts to bee kept, then concerne the loue of God & their neighbor. The fifth consisteth in the saluation of the soule. The Iewes say, that man is to be saued by good works, & that God wil reward euery man according vnto his works. The maner they mistake: heere the Papistes shew whose children they are. The Christians confesse no saluation, but by Iesus Christ, and that the iust liueth by faith in him, & that they are taught, when they haue doone all which they are commanded to say, they are vnprofitable seruants, & that ỹ vertues & workes which God crowneth or rewarveth in them, are not theirs, but his, that gaue them, & whẽ he crowneth

Math. 21.
Esay. 53.
Iohn. 18.

Act. 4.
Abacuk. 2.
Act. 3.
Luk. 17.

them, he extolleth his own mercy wher by they are saued. The first & the last is the time of Christ, the Messias his com ming. The Iews alledge many prophe- sies at his comming not to haue beene fulfilled, the reduction of ỹ exile, the re- edifiyng of the temple, the restoring of Sodome & Samaria into their former state, ỹ whole earth to be filled with his glory, with many other thinges. The Christians iustifie them all co be fulfil- led, & that the Iewes vnderstanding all the promises, grosely, earthly, & literal- ly, do therin erre, & deceiue themselues:

2. Corinth. 3

For the letter killeth, but the spirit it is that giueth life. Mahomet espied the blind- nes of this natiõ, & among other things rebuked them for denying, that Iesus was borne of the Virgin Marie, as the prophets had foreshewed. Suidas repor- teth an history, which hee learned of a Iew, that the pharises at Ierusalem cal- led a counsell to finde out the father of Iesus. They inioined certaine women to search his mother, ỹ women affirmed they found her a virgin, then was it re- corded in ỹ famous register book of the

Naucler. Generat. 22. Sabellic. E- nead. 8. lib. 6 Suidas.

temple.

temple, *Iesus the ſonne of God, and of Mary the Virgin.* This condemneth both Iew and Saracen, furthermoze this falſe Prophet ioyneth with the Rechabits, he forbiddeth the drinking of wine, yet I finde that he dranke himſelfe drunke therewith, & his people do it by ſtealth: If they bee taken they are ſette alonge vppon a planke with a gagge in their mouth, & a ladell of boyling leade poured therein. After the example of our ſauiour Chriſt, the Chriſtians drinke wine, but according vnto ẏ rule preſcribed: wherin there is no exceſſe. It is permitted the Saracens by this law to haue fowre wiues, though they be of nigh kin (ſaith Iacob) yea fiue (ſaith Laonicus) marrying them virgins, & to take beſide as many, emptitias & captiuas. *Of them which they haue bought & taken captiues,* as their ability will ſerue to maintaine cõtrary to ẏ ordinãce of God, there ſhal be two in one fleſh. Volaterran writeth. Voluptates corporis futuræ fœlicitati minime officere arbitrãtur: *They think that the pleaſurs of the body hurt not nether hinder at all the fœlicity of the life to come.*

Laonic.de reb. Turc. lib. 3.

Ieremy. 35
Math. 26.
1. Timoth. 5.
Epheſ. 5.

Iacob. de Vorag. legend. 177.
Laonic. de reb. Turc. lib. 3.
Anton. cron

Volater. lib. 12.
Geneſ.

This doctrine is the sinke of Sodome, the flesh is the matter, ẏ burning lust is a preamble of the fire falling from heauen, & the iustice of God threatneth euerlasting fire & torments for such Mahometical Sodomits. They are iealous ouer their wiues, whose faces, when they go abroad are couered, least these fiery people be therewith inflamed. Mahomet (saith Cœlius) had 40. wiues, & further he gloried of himselfe, ẏ it was giuen him from aboue to exceede (saith Clenard) 10. mẽ (saith Antoninus) 50. men in carnall lust & venerie. Another abhominable fact he cõmitted, ẏ which a Christian pen is loth to write, and a chast mouth loth to vtter, & modest ears are loth to heare, yet ẏ filthines of this false Prophet may not be concealed, he cõmitted buggerie with an Asse. Bonfinius writeth it. Again, he cõmitted adultery with another mans wife, which was vpõ displeasure frõ her husband, & fearing ẏ murmur of ẏ people, he fained ẏ he receiued a paper frõ heauẽ, wherin it was permitted him so to do, to ẏ ende he might beget prophets & worthy mẽ.

Cœlius.

Nicol. Clenard. 1. Epist.

Anton. cron part. 2. tit. 13 cap. 5.

Bonfin. lib. 8 decad.

Bernard in Rosar. part. 1. serm 14.

Anton. vt supra.

And

And herevpõ the foolish law of diuorce vsed this day among the Saracens, is groũded, that a man may put away his wife three times, and so many times receiue her again, after that she hath been so many times known by an other man. The Paradise this prophet deuised for his people, bewraieth his lewd disposition. He promiseth them garmentes of silke, with all sortes of colours, bracelets of golde and Amber, parlours and banquetting houses vpon flouds and riuers, vessels of gold and siluer, Angels seruing them, bringing in gold milk, in siluer wine, lodginges furnished, cushings, pillows, & down beds, most beutiful women to accompany thẽ, maidens & virgins with twinckling eies, gardẽs and orchards with harbors, fountaines springs, & al maner of pleasant fruit, riuers of milk, hony, & spiced wine, al maner of sweet odors, perfumes, & fragrãt scents, & to be short, quicquid carnes ad edendum concupiscunt, *whatsoeuer the flesh shall desire to eate*. Thus fleshly people haue a fleshly religiõ, & a fleshly paradise to inhabit. One thing I may not

Anton. Chronic.

Iacobus de Vorag. legend. 177.

ouerskip which I referre to your selues either for the strangenes thereof to call you into a dumpe or wonder, or else at the follie of the Prophet to moue you to a laughter. he saith they shal see in Paradise goodly Angels and these shall haue goodly eies, and one Angell shall haue as muche space betweene both his eies as is in ỹ heauens betweene sunne rising, and sunne setting. I haue not as yet saide any thing of their fasting, the same is continued the space of one moneth in euery yeare, and precisely kept from morning to night, the Starres no sooner appeare, but they fall to feasting, they sitte vp all nighte, they geue themselues to surfeting, drunkennes, & venerie: this is to wash (saith Bernard) Laterem crudam, *a greene tile*, the more water ye poure thereon, the more durt ye make. To bee shorte (least these extreame follies, bee ouer tedious vnto you) this false Prophet dieth, & such seruice, ceremonies, and superstition, he inioyned his people, the same they obserued. Hee that succeeded him, commaunded Mahomets Tombe to be adorned,

Laonic. Volaterr. Anton. Math. Paris. in Henric. 3. Bernard.

the

the corps to be worshipped, his anniuer-
sary or yerely remembrance to bee solē-
nized, pilgrimage from all places to be
made to the temple of Mecha, where he
lieth chested, the Saracenicall pilgrims
haue promise of sanctitye and right-
ousnesse by visiting his: Sepulchre Pu-
tantes se (saith Laonicus) hinc maxi-
me colligere Religionē, *Thinking that*
by this chiefly they gather Religion. Many
repaire thither yearely from Asia,
Affricke, and Europe, for to wor-
ship, and many others staying at home,
deliuer them money, to offer for them, &
therin repose no lesse holines. There is
prouision made for these passingers two
famous receptacles which we call Hos-
pitalles not farre from Mecha, with
all manner of Officers and Priestes to
praye for the founders Soules: The
manner of their worshippe you shall
also heare. The Arabians receiued
and learned of the Indians, to worship
the Goddesse Venus, Mahomet con-
firmed the same with a lawe so that in
the honour of Venus, the Saracens, to
this day (as I said before) keepe friday

for

for their Sabbaoth. As the Indians worshipped Venus naked, so Mahomet commanded the Saracens, men and women yearely to worship in the Temple of Mecha all naked, excepting a briech or appone to couer that which nature commaunded to bee kept in secrete, and therin to carry stones to throw about ỹ temple, & to stone the deuill. Omitting these heathenish abhomination and not forgetting the superstition mentioned a little before. I woulde haue the church of Rome to beholde here in the lawe of Mahomet her founder in superstition, & shameful enormities borowed either of Mahomet, or of the Heathens his associats. The flocking to Tombs & sepulchres, ỹ worshipping of dead corpses, bones, & reliques, ỹ visiting Limina Petri, diriges, anniuersaries, or yearely seruice ouer the dead, praying for soules pilgrimages to saintes, and shrines of the dead, sending of money in their absence, the opinion of holinesse and religion therein, we neede not say it is popishe, nay it is Turkish and Mahometicall. And to the end they may be therin

in, the better perſwaded let them peruſe Laonicus, Antoninus, & Cuſpinianus with others that write thereof.

Laonic. rer. Turc. lib. 3. Antoninus Cron. part. 2. tit. 13. cap. 5. Cuſpinian. Ludouicus Rom. patritius. Nauigat. lib. 1. cap. 8. & 13.

Alſo as in the yeare one thouſand fiue hundred and three, one Ludouicus Romanus with a great number of Marchants paſſing by Mecha, founde the experience of Mahometicall Illuſions, for when the Idolatrous Prieſtes of Mahomet vnderſtood of the numbre of paſſingers which harbored not farre of (to the end there might be an opinion of holineſſe conceiued of this falſe Prophet) with certain deuices they caſt fire into the Aere, & at midnight ran about like madde men, crying: Mahomet *the Prophet of God is a riſing, O Prophet: O God,* Mahomet *will riſe. Pardon me O God.* In like ſorte of late yeares, wee haue been acquainted with faigned miracles, of Romiſh Idolatrie ſhewed at the Tombes of the deade beeing the feates of Satan: winking, ſmiling, ſweating, frowning, mouing, with other Illuſions, yea ſpeaking, and geuing of aunſwers. Bernarde came to a Church of Spire in Germany, where-

he lifted vp his eies to behold the Images of the Church, ỳ Image of our Lady said vnto him: *Good morrow Bernard*, He perceiuing (saith the history) Præstigias Demonis, the falshood of Monkes by the instigation of the Deuill, made this aunswere: *Paule forbiddeth a woman to speake in the Congregation*. The Saracens vse inuocation of mediatours to make intercession for them. They call vpon Abraham, and Isaac, They honor Nabi, Bubacar, Othomar, Aumar, Fatoma, the followers of Mahomet with others. They haue Heremites, and solitary men, suche as vowed chastitie in the seruice of Mahomet, in whom there is great opinion of holines, but what is holines, and chastitie, without knowledge of the true God and faith in Iesus Christ? all without Christ is to no purpose,

Ludouic. Rom. lib. 1. cap. 1. & 18. Lib. 2. cap. 6.

Now (good people, and beloued in our Sauiour Christ) as the deare children of God, who is ielouse ouer you & your seruice, haue great regarde vnto your selues and the founda tion ye build vpon: least your building fall. The wise buil-

builder buildeth vpon the Rocke, Iesus Christ, and that is vnremoueable. Lett your faith be fixed in Iesus Christ, the true and onely Sauiour of the world, then hell-gates shall not be able to preuaile against you. Mahomet vnwisely hath builded vpon the sand, his doctrine hath no sure warrant, hee hath reiected the true corner stone, that closeth the building, Iesus Christ, hee hath lewdly mingled together his lome, and morter of Heathens, Iewes, and false Christians, his timber warpeth, and shrinketh, beeing not seasoned with antiquitie of the truth, but with the sappe of late inuention, his walles are but painted papers, a shewe of religion, his lightes are but darkenes, wherein his followers stumble, and stumbling they fall, and falling, they plunge in euerlasting perdition. There are reasons and arguments to settle our minds, and stay our consciences in the faith of Iesus Christ, and to proue that Mahomets law is no true religion. First Mahomets lawe is not warranted, or grounded vpon the only true & pure word of God, therefore Maho-

Math. 7.

Math. 16.

Mahomets law is no true religion, hee patched togeather his Alcoron of the lawes and doctrines of Heathens, Indians, and Arabians, of superstitious Iewes, of Rechabits, of false Christians and Heretickes, as Nestorians, Sabelliãs, Manichees, Arrians, Cerinthians, Macedonians, Eunomians, and Nicolaits, of illusions, and inuentions of his owne braine: and lastly for further credit he borrowed some out of the old and new Testament. God will not be thus serued, he deliuered his mind of old vnto Israell in this sort: and he continueth the same God still: *Ye shall not doe euery man what seemeth him good in his owne eies. Whatsoeuer I commaund you take heede ye doe it, thou shalt put nothing thereto, nor take ought therefrom.* Deut.12. Deut.22. Againe: *Thou shalt not plough with an Oxe and an Asse togeather, thou shalt not sow thy Vineyard with diuers kindes of seedes, thou shalt not weare a garment of diuers sortes, as of wollen, and linnen togeather.* Wee haue commandement not to eat the paschal Lamb, *boyled or sodden in water*: Exod.12. Christ Iesus is our paschal Lamb,

the water is mans traditions where-with he may not be mingled, wee may not *serue God and Mammon*. *What fellowship* (saith Syrach) *hath Hyena with a dogge*. saint Paule aduiseth the Corinthians: *Bee not vnequally yoaked with the Infidels* By reason he sheweth this may not be: *For what felowship hath righteousnes with vnrighteousnes, and what communion hath light with darkenes? and what concord hath Christ with Belial? or what part hath the beleeuer with the Infidel? and what agreement hath the temple of God with Idols? for yee are the temple of the liuing God*. Our Sauiour rebuketh the Scribes and Pharisees for transgressing the commandements of God, by meane of their traditions, he pronounceth their worship vain, in teaching the doctrines & precepts of men, the iudicial sentence he geueth thereof is this: *Euery plant* (ỹ is all maner of doctrine) *which my heauenly father hath not planted shalbe rooted vp*. Secondly the religion of Mahomet consisteth in fleshly & naturall delightes in corporal pleasures, therefore the law of Mahomet is a most wicked & false

1. Corinth. 5.

Math. 6.
Eccle. 13.

2. Corinth. 6

Math. 15.

2

 religi-

religion, the heathen Philosophers by ye rule of naturall reason haue found this an absurde opinion. Auicenna one of Mahomets owne secte hath misliked with this, saying, *The law which our* Ma-homet *hath geuen vs sheweth the perfection of felicity to consist in those things which concerne the body; but there is an other promise which is comprehended onely by vnderstanding, and therefore the wise and sages of olde had a greater desire to expresse the felicity of the soule then of the body, the which bodely felicity though it were graunted them, yet they regarded not, neither esteemed it in comparison of the felicitie which is coupled with the principall veritie:*

Auicenna Metaphysic.

His loose doctrine of marriages, his abuse of fasting, and his description of Paradise (spoken of before) deliuer vnto vs that there is herein small difference between Epicurisme, Atheisme, & Mahometisme. The glutton in the gospel that was cloathed in purple & fine white and fared delitiously euery day, sheweth vnto vs how God fauoureth & accepteth of such people. *The kingdome of God* (saith the Apostle) *Is not meate, nor drinke but righteous-*

Luke. 16.

Rom. 14.

righteousnes and peace, and ioy in the holy Ghost, for whosoeuer in these things serueth Christ (herein the true felicitye consisteth) *is acceptable vnto God, and approoued of men.* Satan the schoolemaster of Mahomet shewed a glotonous disposition when he would haue had the stones to be made bread. His disciple must content himself wᵗ the answer made vnto ẏ maister: *Man liueth not by bread onely but by euery worde that proceedeth out of the mouth of the Lord.* Our sauiour saith: *the true worshippers shal worship the father* (not in corporal delights & pleasurs) *In spirit & truth,* (this is ẏ maner) *For the father requireth euen such to worship him.* Again an argumẽt reduced of ẏ nature of God *God is a spirite and they that worshippe him must worship him in spirit & truth.* And ẏ I maye deliuer the whole vnto you in few wordes, perfect felicitie consisteth in knowing of God, in beleeuing in God, in louing of God, and enioying of God, warraunted by the wordes of our Sauiour: *This is life euerlasting that they knowe thee to bee the onely very God and whom thou hast sent Iesus Christ.*

Matth.4.

Deutr.8.

Ioh.4.

Iohn.17.

3 Thirdly ẏ law of Mahomet was eſtabliſhed through wiles, deceit, ſubteltie, & lies, therfore ẏ law of Mahomet is a moſt wicked religion. Firſt he hauing ẏ falling ſicknes perſwaded his wife & others ẏ it was the power of God & the preſence of the Angel Gabriell that fel him. Sergius the hereticall Monke was at hande & bare falſe witnes to ẏ ſame, ſaith Zonaras. He told them ẏ the tame Doue which hee taught to feede at his eare was ſometime an Angell, & ſometime the holy ghoſt. He had three leude companions to deuiſe & face out lies wͭ him. Whē he perceiued ẏ mē gaue eare vnto him, he framed that the Angel Gabriell had caried him to Ieruſalem, and thence to haue lifted him vp to heauen, & thereto haue learned the ſecrets of his law. He made ẏ Saracens beleeue (ſaith Antoninus) ẏ before God made ẏ world there was written in the throne of God: there is no god but ẏ god of Mahomet. whē he had framed his Alcoran & boūd it vp faire he cauſed ſecretly a wild Aſſe to be takē & the book to be bound about his necke, & as he preached vnto ẏ people

Ioh. Zonar. Annal. tom. 3.

Anton. cron. part. 2. tit. 13. cap. 5.

ple, vpon a ſodain he ſtood amazed as if ſome great ſecretie were reuealed vnto him from aboue. He brake out & tolde ẏ people: Behold god hath ſent you a law from heauen, go to ſuch a deſert there ye ſhal finde an Aſſe, & a book tied about his neck. The people ran in great haſt they found it ſo as he had ſaid. They take the Aſſe, they bring the book, they honor the prophet. Touching diuorced, & ſeperated wiues, he tolde ẏ Saracens he had receiued a paper from heauē. He vſed ſouthſaying & diuination the which at Feſſa, a Citie of Mauritania vnto this day is called Zarragia. He perſuaded his followers that at ẏ end of ẏ worlde he ſhould be trāſformed into the forme of a mighty Ram full of lockes & long fleeces of wool. And that all that held of his Law ſhoulde bee as fleas ſhrooding themſelues in his fleeces, and that he would iumpe into heauen and ſo conuay them all thither. Theſe and ſuche like were his ſleightes and vntruthes without warrauntize of Gods worde, without reaſon and probable ſhew of truth. Satan being coniured to deliuer the truth of

Auierus lib. 2. cap. 12. Ioh. Leo. lib. 3. cap. 23. Aphric.

Bernard in. Roſar. part. 1. ſerm. 14

Faſcicul. temporum.

of the Alcoran of Mahomet saide, that therin were compzised twelue thousand lies, and the rest was truth, by all likelihood very little: *In the like respect God threatneth* Israel, saying: *The Prophet that shall presume to speake, a word in my name, which I haue not commaunded him to speake, or that speaketh in the name of other Gods, euen the same Prophet shall die. And if thou thinke in thine heart: how shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously.* If we apply this rightly vnto Mahomet wee shall not finde any one thing in veritie and truth the whiche hee spake that came to passe but whatsoeuer hee wzoughte was thozough wiles, fraude, and subteltie, let his pzophecie of his assention after his death bee a pzesident foz all whiche was not perfozmed. Fourthly the law of Mahomet was thzust in by secular power & fozce of armes, by battels & bloudshed, therfoze the law of Mahomet is a most wicked religion, Paulus Diaconus wzi-

Deutr. 18.

4.

teth

teth ỹ he ſpent ten yeares in Armes ſubduing to his raigne, & compelling to his religion, thereof writeth Mathew Paris in this ſort: *The law of the Saracens (the deuill inditing the ſame by the miniſtery of* Sergius *the Monke & heretick)* Mahomet *wrote in the Arabike tõgue, & taught them.* A gladio cepit, per gladium tenetur, & in gladio terminatur: *It began of the ſworde, it is helde by the ſworde, & it is finiſhed or ended in the ſword.* Mahomets own wozds vnto ỹ Saracẽs are thele: Non ſum cũ miraculis aut indicijs ad vos miſſ⁹ ſed in gladio rebelles puniturus &c. *I am not ſet vnto you with miracles & ſigns, but with the ſword to puniſh ſuche as reſiſt me. If any therefore receaue not my prophecy & precept, & wil not willingly enter into this our faith, if he be vnder our iuriſdiction he ſhall die or be cõpelled to pay tribute the price of his incredulity & ſo liue. They that are not of this faith & dwel in other countries I charge & commaũd that opẽ warrs be proclaimed & armor taken againſt them vntill they bee cõſtrained to turne vnto the faith. They that will not conſent vnto our doctrine ſhall die the death, their wiues and children*

Paul. Diac. rer. Rom. lib. 18.

Math. Paris hiſtor. Angl. Henric. 3.

Idem.

ſhalbee committed to perpetuall ſlauerie to our Gallies. The Scythians from whence theſe Turkes came, are an impatient kind of people. Whē they warred vnder Heraclius the Emperour againſt the king of Perſia they were too too erneſt for their pay. The Clark of the band, in their greedines called thē doggs, thereof roſe a mutine, they made their mone vnto the better ſort of their coūtry, they forſook their Emperor. This was their firſt fall from Chriſtiā kings & Emperors wherof ther enſued great miſchief. This furious & cruel diſpoſitiō an other of ỹ ſame name with this falſe prophet, an Emperor of ỹ Turks ſhewed at Cō-ſtantinople. Miſſing an aple vpō a certaine tree in his Orchard, he gaue commandement that the bowels of three pages that were about him ſhould be ript that it might be knowne which of them had eaten it. The time at this preſent will not ſerue to ſhewe the infinite ſtreames of Chriſtian and Innocent bloude theſe enemies of God moſt cruelly ſhedde. There commeth to my remembrance among other hiſtories their

Naucler. generat. 22.

Fulgoſ. Egnat. Sabell.

doings

doings in Poland, where at one battell they slewe of Christians as many, as their single eares did fill nine greate sackes. These people are wild, sauage, and cruel, Mahomet made them a law accordingly, saying: *He that slayeth his enemie, or is slaine of his enemie. Iette him enter and possesse paradise.* This is contrary to Gods word, in the old and new testament, this is contrary to the rule of charitie, which slayeth not, but forgiueth the enemie. The Paradise of Mahomet must then be the bottomles pitte of Hell. Of the contrary, the true word of God, and the Gospell of Iesus Christ was not plãted neither by force of arms, neither by eloquence of words, neither by enticing speach of mannes wisedome, but by the worke of the blessed spirite and power of God. S. Paule putteth the Corinthians in remembraunce thereof, saying: *Brethren, you see your calling, howe that not many wise men after the flesh, not many mighty, nor many noble, but God hath chosen the foolish things of the world, to confound the wise, & God hath chosen the weake thinges of the world*

Iohn Herburt. hist. Polon. lib. 7. cap. 4.

Paul. Diacrer. Rom. lib. 18.

1. Corinth. 2

1. Cor. 1.

world to confound the mighty things. And vile things of the world, and things which are despised hath God chosen, and things which ar not to bring to nought things that are, that no flesh should reioice in his presence. It might seeme very strange, that 12. men, the seruants of any king or emperour, beeing abiect persons, without weapon or armour, shoulde subdue vnto themselues from the king or emperour, the whole dominion. It might seeme very strange, that a few vnlearned & vnlettered men shoulde confound & put to silence all subtil Logitians, al sage philosophers, al skilful Astronomers, & profound Diuines. It might seeme verye strange, ỳ a few men naked & frendlesse, should conquer the whole world. The 12 Apostles are sent forth to preach (according vnto the institution of our sauiour) & cõmanded *they shall possesse neither gold nor siluer, nor money in their purses, nor a scrip for their iurney, nor two coats, nor shoes nor a staffe,* being simple men, vnlearned, & of one language, yet haue they cõfounded the wise, cõfuted the learned, cõuerted all languages, & conquered ỳ whole world vnto their master Christ. This is

Math. 10.

it

it which Chryſoſtom calleth: Maximũ miraculũ, *the greateſt miracle:* orbẽ terrarũ ablq; miraculis, à duodecim pauperibus & illiteratis hominibus attractũ. *That the whole world ſhould be caried away without miracles (alone) by 12. poore & vnlearned men.* They woar no armor, they proclame no warres, they were authors of no ſeditiõ, our ſauiour bequeathed vnto thẽ peace, they preached peace whẽ they came to city or houſe, their ſalutatiõ was, *peace be in this houſe,* & ỹ ſpirit of peace was reſiant amõg thẽ. They cõpelled no man, as Mahomet & his diſciples did. Tertullian writeth: Sed nec religionis eſt cogere religionem, quæ ſpõte ſuſcipi debeat, nó vi: cũ & hoſtiæ ab animo lubenti expoſtulẽtur. *But it is not the nature of religiõ to cõſtrain religiõ, which ought to be receiued willingly, not by cõpulſion, whẽ as ſacrifices are required of a willing mind.* Lactantius hath ỹ like, reaſoning võ ỹ infidels ỹ cõpelled ỹ chriſtiãs to ſacrifice. Nó opus eſt vi & iniuria, quia religio cogi nó poteſt. *Ye need not vſe force & violẽce, for religiõ may not be cõſtrained.* He ſheweth ỹ practiſe of ỹ Chriſtians, and the reaſon thereof.

Chryſoſt. in 1. cap. Act. apoſt. hom. 1

Math. 10.

Tertul. ad ſcapulam.

Lactant. inſtitut. lib. 5. cap. 20.

Nemo

Nemo à nobis retinetur inuitus, inutilis est enim Deo qui fide ac deuotione caret. *We hold no man against his wil, for he is vnprofitable to God that wanteth faith and deuotion.* This compulsion is to be vnderstood of Christian towards Heathen, or Heathen towards Christian, but when as any receiue the Christian faith, vowe their seruice vnto the onely true GOD, matriculate their names in the congregation of the faithfull, and afterwardes decline, giuing themselues vnto carnalitie, raising of schisme, broaching of heresies, and falshoode, the whippe of Christ must be taken in hand to purge the house of God, the rodde of discipline and correction must be vsed, the magistrate must draw the swoorde, and execute Iustice according vnto the lawes of God, & Christian Princes, established and decreed for the aduauncing of pietie, and rooting out of sinne, and all iniquity. Augustine discourseth hereof at large, and sheweth how heretikes and schismatikes by imperial lawes and constitutions, are forcibly to be reformed. Of olde the Chri-

August. ad Bonifac. Epist. 50.

stians

ſtians gaue almes and relieſe vnto the
pooze of themſelues (charitie dieth) they
are now taxed and ſealed: of olde Chri-
ſtian deuotion moued men to faſt (deuo-
tion dieth) they haue now daies & times
aſſigned them: of olde they repaired to
the Church of great zeale, (zeale dieth)
they are now enioined by penal Lawes:
of olde being mindfull of Chriſts death,
they frequented ſundzie times to the
Lozdes Table (fozgetfulnes is come in
place) they are now called vpon, certain
times in the yeare: of olde Chriſt was
ſincerely & faithfully ſerued, his wozde
purely taught, Chriſtian Pzinces duti-
fully obeyed (the feare of God was be-
foze their eyes) but nowe a daies there
is cozruption crept in, papiſme, idolatry,
treaſon & conſpiracie, pzactiſed by falſe
Chriſtians. They fall within compaſſe
of the Lawes, they haue iuſtice ſhewed
them, they are ſeuerely puniſhed & cha-
ſtiſed, this is no perſecution, this is no
compulſion to the faith, but cozrection
foz falling from the faith, this is the rule
of godlineſſe, which Mahomet obſerued
not. Fiftbly, the lawe of Mahomet is

5.

not

not witnessed and confirmed by signes wonders, and miracles, therefore the Lawe of Mahomet is a most falle religion. He saith vnto the Saracens of himselfe: Non sum cum miraculis aut indiciis ad vos missus. *I am not sent vnto you with myracles and signes.* There was no diuine power shewed in all his practise. This Lawe was not reuealed vnto himselfe, he confessed himself to be altogether vnlearned, hee had three helpers, as I saide before, hee called himselfe a prophet, when as the Law and prophets ende in Iohn the baptist. And after him we are to looke for no mo Prophets, The prophets of olde arrogated not any such name or title vnto themselues, but by long tract of time, their holinesse of lifs, the wonders they wrought, and the truth of Gods word which they deliuered, declared them to bee no lesse. As for this falle prophet, his beastlines of life, his want of testimonie from aboue, his vntruthes and absurdities, deliuer his doctrine to be most damnable. The law of God which Moses receiued, was deliuered after a most wonderful manner.

Math. Paris hist. Angl. in Henric. 3.

Exod. 19. 20. Deutr. 5.

God

God stood vpon mount Sinai, there was fire, there was thunder, there was lightening, there was darkenes, there was the sounde of the trumpetes heard, the voice of the Lord was mighty, the foundations of the earth shooke, the mountaine smoaked, and the people trembled. The prophets and seruants of God successiuely in the times and ages following, confirmed their message and embasies with straunge signes & tokens. The birth of our Sauiour Christ, the preaching of the Gospell, the sealing vp of the same with his bloud after moste strange & marueilous sightes, declared him to be ỹ only true Messias, & sauiour of the worlde, authorised his doctrine, & confirmed ỹ faith of ỹ Christians. A virgin to bring forth, Angels singing *glory*, shepheards rũning to search a strãg star appearing, wisemen cõming frõ far, the heauẽs opening, ỹ holy ghost descẽding, the father soũding, *this is my Son*, Iohn ỹ baptist painting wt ỹ finger, *Beholde the lamb of God*: The blind, ỹ deafe, ỹ dumb, the lame, the sicke, all cured, & the deade raised to life. These deliuer vnto vs the

power

Power of the moſte high and mightie God. Againe at his paſſion, palpable darkeneſſe, the vaile of the temple renting, the earth ſhaking, the rockes cleauing, the graues opening, the deade riſing, and yeelding teſtimonie to the liuing of the truth in Chriſt. Laſt of all, his riſing from the deade, his inſtructing of the Apoſtles, his viſible Aſcenſion into the Heauens, and his ſending of the holy Ghoſt accoꝛding vnto pꝛomiſe, perſwadeth ſufficiently in all reſpectes, that his doctrine is the moſte ſacred truth of the onely true and euerlaſting GOD. 6. Sixtly and laſtly, the Lawe of Mahomet is a confuſed kinde of doctrine, patched together of contraries, diſſenting and varying within it ſelfe, therefoꝛe the Lawe of Mahomet is a moſt wicked Religion. Sergius the Monke, Iohn of Antioch, and the ſuperſtitious Iewe, patched together, accoꝛding vnto their varyng mindes, diuerſe doctrine, but in this they agreed, in ſetting downe lies and falſhood. After the death of Mahomet (ſayth Antonius) the diſciples of this falſe Pꝛophet could

Anton. cron part. 2. tit. 13 cap. 5.

could not agree in the reading, pointing vnderstanding and expounding of the Alcoran. Some added, some diminished some maymed, and some corrupted the Lawe. The Iewes put in what pleased them best, the Heretikes vrged their opinions, the Heathens also pleaded for themselues, so that the Alcoran was despised, and of no reputation, and woorthely. In processe of time, after greate dissention, one Elehege beeyng chosen to raygne ouer them, commaunded all coppyes shoulde bee brought vnto hym, of them all he made one booke, which is the Alcoran, that they haue at this day, and the rest he caused to be burned to ashes. There are yet three thinges to bee considered in this false Religion, which I will briefly runne ouer. First, what was the occasion of the beginning therof? Dissention among Prynces, and diuision among those that called themselues Christians. Sathan espyed it, and put foorth his Seruaunt Mahomet to woorke mischiefe. Heraclius the Emperour, and Chosdroes Kyng of Persia, were at deadly enmitie, war-

Ludouic. Rom. Patritius. nauigat. lib. 1. cap. 12.

1.

ring one against the other. The Scythian Nation fell from them both, and founde Mahomet to theyr ringe-leader. Againe, the Church of GOD was then lamentably diuided. Peter Archbishoppe of Antioch, and Seuerus Archbishoppe of Constantinople, fell into a detestable heresie, sucked out of the schoole of Valentinus, Marcion, & Manes the Heretikes. Iacobus Syrus (of him haue the Iacobits in the East their name) tooke part with Seuerus: he held that Christ neyther dyed, neyther suffered, but an other for him, which opinion Mahomet followed. So that the Church was troubled with Nestorians Iacobites, Monothelits, and the Monkes of Benedicts order, which then began to swarme like locustes vppon the earth. Not onely this, but also ỹ Church of Rome beganne to lift vp her selfe in pride & abhomination, the Pope calling himselfe vniuersall Bishop. God was highly displeased with this wickednes, and suffered Mahomet to rise as a rod or scourge to whippe his people. Wee are nowe to pray that GOD at length

will be reconciled with his people, and that hee will cast the rodde into the fire. The second thing we haue to consider, is why this false religion of Mahomet is so vniuersally receyued: Carnalitie and fleshlinesse is the cause. It intreateth of venerie, fleshlie delightes, and tempozall pleasures, therefoze it is become plausible to manie. Mathew of Westmonaster wziteth: Vnde credo quod si hodie viueret, multos inueniret discipulos. *Whereupon I beleeue if* Mahomet *lyued at this day hee shoulde finde many Disciples*. In the yeare 1246 Innocentius 4. sent to great Cham the Emperour of the Tartarians, perswading him to receyue the Chzistian faith, to leaue shedding of Innocent bloude, and to serue GOD in Spirite and truth. 2. Flor. Histor. Mathias à Michou de Sarmat. Asian. lib. 1. cap. 5.

At that time also came the Embassadoures of the Saracens, pleasynge and vrgyng hym to the Lawe of Mahomet, alleadging that it was easier, moze tollerable, full of pleasures, and moze fitte foz Warriours, then the Chzistian fayth. Cham liked of the

conditions, he was carnally giuen, & embraced Mahomet vnto this day. Thirdly and lastly, why is the Religion of Mahomet continued, being knowne to bee wicked, carnall, and fleshly? Mahomet made it death to dispute thereof. If any speake against me (saith he) proditorie occidatur, *Let him be traiterously put to death*, Againe: Sine audientia occidatur, *let him be put to death without comming to his answere*. Qua sanctione (saith Sabellicus) palam fecit, nihil sinceri in ea lege esse, &c. *By which decree hee made manifest, that there is nothing sounde in that Lawe, the which he covered as an hidde mysterye, and forbadde to bee reasoned of, that the vulgar sorte shoulde not knowe what was decreed or established.* I am nowe comming to that which I haue lastlye promised to deliuer vnto you, to wit: that which concerneth our selues the way to please GOD, and meane to win those that are without: *When as our light so shineth before men, that they seeyng our good woorks, may glorifie our Father which is in heauen.*

3.

Anton.cron part.2.tit.13. cap.5.

Sabellic.Enead.8. lib.6

Math.5.

And I will bee the shorter herein, for that I doubt not but you haue bene here tofore by mee out of this place often exhorted thereto. I feare mee (beloued in our Sauiour Christ) least that I haue beene ouer tedious in the premisses, I haue the longer waded therein, not hauing at othertimes the like occasion offered me to discourse of the like matter. Christian lights, Christian fruits, & holy cõuersatiõ, hath now moued this Saracen to serue the true God in the faith of Iesus Christ. He is about 40. yeares of age (as he saith himselfe) born at Nigropontus, of olde called Chalcides, a Citie of great fame in the Isle Euboea, & belonging sometime vnto the Dukedome of Venice, but taken and subdued by the Turke, through the treason of one Thomas Liburne, maister Gunner of Nigropontus, in the yeare 1471. This Turke was taken captiue by the Spaniard, where he continued in great misery the space of 25. yeares, whome the moste worthy knight S. Frauncis Drake found at Carthaginia. God shewed great mercy vnto this poore Turke, in calling him

home

home (with the prodigall childe in the Gospell) by misery, slauery, and captiuity, & in sending him a deliuerer, not onely for the present sorrowes and miserye, but to his endlesse ioy & solace in Christ Iesus, blessed be his name therefore.

This Saracen beyng reasoned withall, what should moue hym at this presente to receyue the Christian fayth: made answere, that experience of the wicked world, at Nigropontus his natiue cuntry, his misery and captiuitie vnder the Spaniards, his trauaile hither, and the view of this lande, had beaten into him (as he saide) the knowledge of the true God. And further he saide, that if there were not a God in England, there was none no where. Two things (he did confesse) moued him to the Christian faith. The one before his comming to England, ỹ other at his arriuall. Before his comming, the vertue, the modestie, the godlines, the good vsage, & discrete gouernment of the English Christians, & among others (as he chiefly noted) he was most beholden vnto the Right worshipfull knight S. Frauncis Drake, and the

worthy

worthy captaine W. Haukins, tearming them most worthy Christians. After his arriual, he saw curtesie, gentlenes, frendly salutations of the people, succour for him & his cuntrimen, pitie & compassion of the English men, & withal he learned that the poore, the aged, the impotent, ỹ sicke & diseased Christians were prouided for, wheras in his cuntry, & wher he had bene in captiuitie, ỹ poore, & sicke, & diseased were scorned, despised, & accoũted of as dogs. These things moued this sillye Saracene to the Christian faith, and thereupon it is that I haue chosen for my text, the wordes of our Sauiour tending to ỹ same purpose. *Let your light so shine before men, that they may see your good woorks, and glorify your Father which is in heauen*. Mat. 5.

Hee was demaunded why for the space of 25. yeares, beeing the time of his captiuitie in Spayne, hee receiued not the Christian fayth. His aunswere was: that hee had beene by a Frier sollicited thereto, & that he heard no more of him but the name of Christ, without instruction, or opening to his comfort any poynt of the faith (as he

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worthy

woꝛthy captaine W. Haukins, tearming them moſt woꝛthy Chꝛiſtians. After his arriual, he ſaw curteſie, gentleneſs, frendly ſalutations of the people, ſuccour foꝛ him & his cuntrimen, pitie & compaſſion of the Engliſh men, & withal he learned that the pooꝛe, the aged, the impotent, ỹ ſicke & diſeaſed Chꝛiſtians were pꝛouided foꝛ, wheras in his cuntry, & wher he had bene in captiuitie, ỹ pooꝛe, & ſicke, & diſeaſed were ſcoꝛned, deſpiſed, & accoũted of as dogs. Theſe things moued this ſillye Saracene to the Chꝛiſtian faith, and thereupon it is that I haue choſen foꝛ my text, the woꝛdes of our Sauiour tending to ỹ ſame purpoſe. *Let your light ſo ſhine before men, that they may ſee your good woorks, and glorify your Father which is in heauen*. Mat. 5. Hee was demaunded why foꝛ the ſpace of 25. yeares, beeing the time of his captiuitie in Spayne, hee receiued not the Chꝛiſtian fayth. His aunſwere was: that hee had beene by a Frier ſollicited thereto, & that he heard no moꝛe of him but the name of Chꝛiſt, without inſtruction, oꝛ opening to his comfoꝛt any poynt of the faith (as he

hath bene here comfortably instructed.) And againe, that there were two things which he vtterly misliked in the Spaniard (which disswaded him from the faith) his cruelty in shedding of bloud, and his Idolatry in worshipping of Images. He that will haue a view of the crueltie of the Spaniard, let him reade The Spanish Colonie, written in the Castilian tongue by a Fryer, afterwards Bishop, one Bartholmew de la Casas, and lately trãslated into english. As for his idolatry, I refer ẏ shame therof to the founder ẏ Antichrist of Rome. I am not odiously to note any Christiã nation more then other, with any particular vice. If there rise any iar betwen man & wife, let son & daughter look that they make it not worse: if discord happẽ betwene maister & mistres, ẏ seruantes may not blow ẏ fire of hatred: if vnkindnes grow betwene Christian kings and Princes (as at this day betweene England & Spain) It is not the part of subiects to aggrauat ẏ displeasure, but in al dutifulnes to obey their own princes, & pray vnto God to establish peace among them.

thē. we see what ỳ Saracen cōmendeth, and moueth him to glorifie the God of the Christians, and what he discommē-deth, and dissuadeth him from the faith. Mahomet himself confessed (as it is al-leadged) and therein highly commended the christian faith: *That Iesus was borne of the Virgin Mary, that he liued without sinne among men, that he was a Prophet & more then a Prophet, and that he ascended into the heauens. Moreouer what time the sage and learned among them came to* Ie-rusalem, *and required the Gospell, and new Testament to be shewed them they kis-sed the booke, and had the puritie & clean-nes of the doctrin which Christ had taught, in admiration, and specially the Gospell af-ter Luke: The Angell Gabriell was sent &c. the which the learned sort of them doe reade, and often report.* The Nigros in the kingdome of Senega, beeing of the faith of Mahomet (saith Aloysius Ca-damust⁹) are not malicious nether stub-bornely bent against the Christians: *They are delighted with the behauiour of the Christians, and they gather our faith and religion to be the holier and the better*

Math. Paris. histor. Angl. in Henric. 3

Aloys. Ca-damust. Na-uigat. cap. 16

in that we are welthier and richer then they are, drawing their reaſon from temporall to eternall things, they adde further that wee are highly beloued of our God, and they are ſo perſwaded for that our God geueth his people ſuch great riches, & beatifieth them with ſo many ornamentes and giftes of body and mind and that ſuch a law cannot poſſibly be but of a good law maker. The king of Senega was in maner throughly perſwaded to renounce the lawe of Mahomet but he feared his Nobility, and the loſſe of his Crowne. A nephewe of the kings earneſtly intreated Cadamuſtus to deliuer there the woꝛd of God, ſo was he in loue wᵭ the puritye thereof. Cham the Emperour of the Tartarians confeſſeth Ieſus to be the power and ſpirite of the great God. Muſda fa Beg, ſecretary to the great Turke of Conſtantinople ẏ now is wꝛiting to the Queene of England as appeareth by his letters bearing date the 15. of March, and in the yeare of great Ieſu (ſo hee wꝛiteth) 1579. ſheweth the great affection his maiſter the Turke togeather with himſelfe beareth to this lande and of our religion

Cap. 25.

Mathias â Michou de Sarmat Aſian lib. 1. cap. 5.

Muſda Fa. Beg. ad Elizabeth. Angl. Reg.

ligion as it is interpreted he saith thus: *We know that your soueraigne Maiesty among al the Christians haue the most sound religion, and therefore the Christians thoroughout the world enuy your highnes, whō if they could, they would hurt.* Wee heare what the enemye reporteth of our God, of Iesus our Sauiour, and the worde of God which wee professe, Satan is driuen mauger of his bearde, to confesse ẏ truth, the maiesty of our God is so great that the celestiall terrestriall and infernall powers bowe thereto, the light, and shine of this godheade, is so cleare, that Satan with his mist and darkenesse canne not ouershadowe it, the worde of God is so cleane and pure that the very enemye canne not stayne it. What shall wee saye of the Professours of the same? we know what is required at our hands, & it is often repeated in holy Scripture: be you holy for I am holy saith the Lorde, learne of me saith our Sauiour, Again: *Let your light shine &c.* Peter writeth: *shew forth the vertues of him that hath called you out of darkenes into his maruelous light.* Paul exhorteth: 1.Peter.2. Coloss.4.

walke

walke wisely toward them that are without, Againe wee are councelled to bee quiet medling with our owne busines, working and getting our liuing with our owne hands to what ende? *That ye maye behaue your selues honestly towarde them that are without*. Hee also that will bee Pastor and gouernour ouer the people, must warely walke least the enemy note any bleamish in him. Therefore the Apostle writeth: *He must bee well reported of, euen of them that are without*. So that neither Iew, nor gentile, Turke, nor Saracen, neither Hereticke or false Christian whatsoeuer, may iustly charge the Christian faith with the life of the professor. Saint Paul, exhorteth the Philippians: *Doe all things without murmuring and reasoning, that ye may be blamelesse, & pure, and the sonnes of God without rebuke in the middest of a naughtie, and crooked Nation, among whom ye shine as lightes in the world*. This kinde of Christian conuersation shall bringe foure notable thinges to passe. First the Heathens, Turkes, and Saracens, seeing this holinesse of life, will fall to a great wonder,

1. Thess. 4.

1. Timoth. 3

Philip. 2.

1.

and

& admiration, therof writeth Peter: *It is sufficient for vs that we haue spẽt the time past of the life after the lust of the gentiles, in wantõnes, lustes, drunkennes, in gluttony, drinkings, & abhominable Idolatries wherin it seemeth to thẽ strange that ye run not with them vnto the same excesse of Riotte.* 1.Peter.4.

Secondly wee shall stop the mouthes of sclaunderous people, as it is written: *For so is the will of God that by well doing ye may put to silence the ignorance of foolish men.* A little before: *Haue your conuersation honest among the gentiles that they which speake euil of you as of euil doers may by your good works which they shall see glorifie God in the day of the visitation* Thirdly wee shall win them that are without as by example this seely Saracen which walked of a long time without knowledge of the true God without the light of the glorious Gospell of Iesus Christ, the onely sauiour of the world, and now hauing beheld the shine thereof most willingly embraceth ẏ same, blessed be God for it. Saint Peter exhorteth the wiues to obedience, his reason is to great purpose: *That euen they which obey* 2. 1.Peter.2. 3.

not

1.Peter.3. *not the worde, may without the worde bee wonne by the conuerſation of the wiues.*

4. Fourthly God the giuer of all goodnes who with his holy ſpirite guideth man into all felicitie and godlines is thereby bleſſed and glorified. This ende our Sauiour pointed vs to behold when he inioyned vs ſaying: *Let your light ſo ſhine before men, that they maye ſee your good workes and glorifie your father which is in heauen. For wee are the workemanſhip of God* (ſaith Saint Paul) *created in Chriſt Ieſus vnto good workes* (as I ſaide before) *which God hath ordained that wee ſhoulde walke in them*: But more is the pittye there are byrds which defile their owne neſts, there are looſe Chriſtians, Goſpellers in word, but Atheiſtes in deede. Quali pudore ſuffũditur eccleſia: *what a ſhame is this to the Church.* (Sayth Cyprian) there is pride, ambition, couetouſnes, diſſention, debate, ſimonye, vſurye, oppreſſion, crueltye, bloudſhedding, ſchiſme, hereſie, & Idolatrye, crept in among Chriſtians. The enemy ſkandeth without, pointing at the Chriſtians wt̃ ẏ finger, & laughing them to ſkorne. Froiſſart writeth of the Turkes, & Tartarians

Epheſ.2.

Cyprian.

Froiſſart. Cron.2.vol. cap.40.

ans in ỹ time of Clement, 7. & Vrban, 6 saying: *They doe mocke the Popes whereof one is at* Rome, *& an other at* Auignion, *they say that the two Gods of Christendome warreth each against other, wherby they affirme our law to be the more feeble and the lighter to be destroyed & condẽned, they lay therto a reaso: in that they that should exalt the Christian faith are the first that minisheth it & destroy it.* The Earle of Neuers sonne to ỹ Duke of Burgoine, cõming from Turkie deliuered vnto the frenche king, & ỹ Lords of Fraunce this newes from Lamorabaqui ỹ Turke: *his intent is to see* Rome, *& to make his horse eate otes vpon* Saint Peters *altar, also hee saide howe our christian faith was nothing worth but corrupted by the headdes that ought to gouerne them, whereat the* Turks *made but a mock, wherfore he said it should bee the destruction of Christendome.* It made Fraunce amazed, and some of the Nobility then brake out and said of the Popes: *It was time to abate their pompes & to bring them to reason.* In the time of Henry the 3. ỹ christians had geuen the Turks a great foile. The Turke offered peace wᵗ moste fauorable cõditiõs, & saith Cap. 25.

Mathew

Math. Paris. hiſtor. Angl. in Henric. 3.

Mathew Paris. *It was then ſaide and affirmed for truth that the* Soldane *with his Nobilitie was fully determined to renounce the Law of* Mahomet, *which is knowne to be moſt filthy, and faithfully to cleaue to the chriſtian faith which appeareth moſt honeſt ſo that they might quietly enioy their lands and poſſeſſions.* The Pope by his Legate moſt arrogantly refuſed it. Being denied, the Turke gathereth a great power, and ſaith: Nunc demum ſpero quod pro ſuperbia eorum confundet Chriſtianos, Dominus ac Deus eorum Ieſus Chriſtus amator modeſtiæ & humilitatis. *Now at length I am in good hope that for their pride their Lord and God Ieſus Chriſt will confound the Chriſtians, for he is the louer of modeſtie and humilitie.* The Turke preuayled, the Chriſtians went to wracke. Fridericus the Empeſour wrote to Henry 3. bitter letters againſt the pride, ambition, crueltie, exaction, vſurie, with many other enormities of the Church of Rome, calling the ſame, the roote and fountaine of all miſchiefe, the Popes, Inſatiabiles ſanguiſugas, *Inſatiable bloudſuckers*, concluding they

they are to be knowne by their fruites, Cham the Emperour of Tartarie would not receiue the Christian faith offered vnto him by Innocentius 4, for that the Embassadours of the Turke alleadged the same to be: Religionem otiosorum imbecillium, & Idolatrarum, imagines colentium: *The religion of idle persons, of faint, and weake people, and of Idolatrers, worshipping of Images.* This is the credite these Images haue brought into the Church, this was a stumbling blocke in the waye of this Saracen that he would not be baptized in Spain. Fie vpon Idolatry, filth, and abhomination. Let the Church of God bee swept, then will the Heathens, the Iews, the Turks & Saracens the sooner come in. About the yeare 1237. the Greeke-church fel from the church of Rome vpon such an occasion. A certaine Archbishop orderly elected in Greece came to Rome to be confirmed, he could not be dispatched afore he hadde paide a certaine summe of money, the which hee refused to doe, at his returne hee made repoyte vnto the Grecians of the abuses of Rome. The

Mathias A-Michou de Sarmat. Asian. Lib. 1. cap. 5.

two Churches iarred the ſpace of 300. yeares vntill the late councell of Baſill, where there was but a colourable reconciliation. Germanus Archbiſhop of Conſtantinople telleth Gregorius 9. the cauſe of their departure, in this ſort: *That great diſcord, contrarietie of doctrine, ouerthrow of Canons, alteration of rites which the fathers deliuered are cauſes of this particion which ſeperateth theſe things which at firſt were vnited and ioyned with the coniunction of peace and concord, let the whole world being made one language confeſſe &c.* A little after: *And that we may touche the marrowe of the truth: Many mighty and noble parſonages would obey you vnleſſe they feared your vniuſt oppreſſions, your inſolent exactions of riches, your vnlawfull ſeruitude, the which you extort of them that are ſubiect vnto you. Here hence are cruell battailes one againſt the other, deſolation of Cities, ſealing vp of Churchdores, ſchiſme of the brethren, the prieſtly function ceaſing, and a ſtay that God according vnto our duetye bee not praiſed vnder the Climate of the* Grecians. Hee writeth the like vnto the Cardinalls, & concludeth

Math Paris in Henric. 3.

concludeth that the Æthiopians, Syrians, Hyberians, Lazians, Alanians, Gothes, Chazarians, all Ruſſia, & Bulgary, hold with the Greeke-church, and becaule of the aforeſaide enormities, haue bid Rome farewell. The Archbiſhop of Antioch about the ſame time calling vnto him a great number of Biſhoppes of Greece excommunicated the Pope, and the Clergye of Rome. The Patriarch of Conſtantinople complained at the councell of Lions to Innocentius 4. face, what a great number of Churches there were in Greece that reiected the Churche of Rome for the abhominations thereof. Papa tacuit: *The Pope ſaid not a word.* Hee might bee iuſtly aſhamed, who glorying in the keyes locketh vp all, ſhutteth out ſuche as would come and receaue the chriſtian faith, but he will neither enter, neither ſuffer others by reaſon of ỹ ſhamefull ſinnes and wickednes there raigning. If either Heathen, or Iew, or Saracen, ſpeake of the chriſtian faith, immediately he hath Rome in his mouth. Rome cannot be excuſed. And for that

they knowe not the puritie of religion in the reformed Churches beeing corners, & pingles of Christendome, with open mouth they reuile, and speake ill of al, to the great dishonor of God, and hinderance of the preaching of the Gospel. There are many nations no doubt that if the truth were opened vnto them they would most willingly receaue the christian faith, many hungring & thirsting after the knowledge of the true God. In Turkie they may not call into question the incertainty of Mahomets law it is death: vnder the dominion of the Pope, they may not professe what they know for truth. much like them of whō Augustine speaketh, that being among the schismatickes, and heretickes, they durst not confesse the Catholique faith, least they and their houses should be destroyed: Many doe heare and see yet are they stopped with staines, milliking the water for the puddle of Rome: O what blessinges hath God poured vppon England? blessed bee his name therefore. We maye saye, as it is in the Gospell:

Augustin. epist. 50.

Luke. 10. *Many Prophets, and Kinges haue desired*

see those things which Englād hath seen, and haue not seene them. It is to be feared least the vnthankfulnes of the people, the rechlesnesse in Gods seruice, and the want of Christian lights and works will cause God to remoue the candlesticke out of his place, and the light of the Gospell from among vs, and deliuer it to such a nation (according vnto the parable in the Gospell) as will bring foorth fruits accordingly. God of his infinite goodnesse shewe mercie vnto his Church, continue the Gospell, purge all blemishes, open the eyes of all Infidels, Iewes, Turkes, and Saracens, bring into the folde all lost and wandering sheepe, make of all nations one sheepefolde, vnder the head shepheard and Bishoppe of our soules Iesus Christ, to whome with the Father and the holy Ghost, bee all honour and glorie nowe and for euer. Amen

Apocalyp. 2

Math. 21.

FINIS.

¶ After

¶ After the Sermon ended, the *Turke* confessed in the *Spanish* tongue before the face of the congregation, the Preacher out of Pulpit propounding the questions and receiuing the answers by skilfull Interpretors, in summe as followeth.

1 INprimis, that hee was verie sorie for the sinful life which he had lead in times past, in ignorance and blindnes, and hoped to obteine pardon in Iesus Christ.

2 Secondly, hee renounced Mahomet the falle Prophet of the Moores, Saracens and Turkes, with al his abhominations, and blessed GOD, which had opened his eyes to beholde the truth in Iesus Christ.

3 Thirdly, hee confessed there was but one God, he beleeued the Trinitie of persons, the Father, the Sonne, & the holy Ghost, and the same to bee one God in vnitie, which is to bee blessed for euer.

4 Fourthly hee confessed and affirmed, that hee beleeued verily, that Iesus Christ

Chriſt was and is the ſonne of God, & God from euerlaſting, the onely true Meſsias, & ſauiour of the woꝛlde, that he ſuffered foꝛ the ſinnes of al that beleeue in him, and that there is no way to be ſaued, but onely by the merits of the death and paſſion of Ieſus Chriſt.

5 Laſtly, he deſired hee might be receiued as one of the faithfull Chꝛiſtians, & bee baptized in the faith of the bleſſed Trinitie, pꝛomiſing from henceforth newnes of life, and fruits accoꝛding vnto this pꝛofeſſion.

¶ *In the middeſt of the congregation, there was a comely Table ſet, couered with a faire linnen cloth, and thereon a Baſen with water. After the congregation had bleſſed God for his great mercies, and after ſundry godly Praiers and Collects, according vnto the reuerend order of holye Church, ſuche as broght him thither, deſired his name might be* William, *ſo was he baptized*: In the name of the Father, and of the Sonne, and of the holie Ghoſt.

Praiſe be to God.